Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(毎月一回十五日發行但八月、十月ハ休刊)

Vol. XII. KOBE, JAPAN, APL 15th, 1909. No. 7.

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General Notes.

Of the graduating class at the Baikwa, fourteen are church-members, and twelve others active in Christian Endeavor work.

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No. 15, Feb., 1909, of the pamphlets published by the American Association for International Conciliation, N. Y., is by Dr. DeForest, on "American Ignorance of Oriental Languages."

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During the latter part of Mch, there were 33 adult baptisms, and 5 additions by letter, to our four Kobe churches. Kobe, 11+3, Ikuta, 8+1, Hyogo, 7+1, Tamon, 7, of whom 4 were blind men. 23 of the baptized were men.

The Suma Chapel dedicated its new church-building on the 11th. Station Evangelist Murakami moved into the new parsonage early in the month. This work was started just about two years ago, and has had phenomenal success. Present prospects favor independence in a few years, at most.

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Mch 28 a memorial tablet for Dr. and Mrs. Atkinson, was unveiled, with fitting ceremony, at Kobe Union Church, of which he was acting-pastor for some years, while Mrs. Atkinson was the soul of the choir and congregational music. For a period, the very existence of the church seemed to depend on their energetic efforts.

* * * *

At the C. E. Convention, 108 societies reported, a good increase in reports over last year. 28 new societies were formed in the year. It was decided to make special C. E. effort in East and North Japan this year, and Sec. Sawaya is expected to spend half his time there, with Tokyo and Sendai as centers. Not only did Kyoto carry off the C. E. prize banner, but also the Sunday-school Union prize banner.

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Graduates at the end of Mch were: Baikwa Girls' School, 41—Dōshisha Theological, 3, College 13, Academy 35, Girls' School, College 4, Academy 18, *total*, 73.—Kobe College 3, Academy 15, Music Dept. 1, *total*, 19.—Sanyo Girls' School, 69—Kyoai Girls' School, regular 31, sewing 5, *total*, 36—Matsuyama

Girls' School, College 9, Academy 3, *total*, 12.—Matsuyama Night School, 3,—Kobe Kindergarten Training School, 5.

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Dr. Newell generously contributed a full set of the earliest volumes of MISSION NEWS to our file, while the A.B.C.F.M., the W.B.M., and Miss Harwood, in addition to others previously mentioned, have furnished a few numbers which are rare. To these and previous donors, by whose kindness we have completed the entire series, we extend our thanks. We have also gathered a second file, with the exception of Vol. I. 1; II. 2 supplement (one page) Jan., 1899; II. 3; III. 5; IV. 2; VIII. 6; IX. 2, 5, 6. This second file is intended for the use of anyone who occupies the position of editor of the paper.

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An interdenominational meeting was held at Kobe Church, Mch 15, in commemoration of the jubilee of Protestantism in Japan. This was started by the Japanese, who arranged for the presence of all native and foreign Christian workers in the city, with a formal meeting consisting of devotional exercises and addresses, followed by an informal social hour. Bishop H. J. Foss, of the Church of England, who has resided here nearly forty years, and several of the native pastors, made addresses. It is hoped that a similar gathering may be held once or twice each year, for interdenominational fellowship.

* * * *

The third annual national Sunday-school convention was held in Kyoto, April 3-6, and presented a varied and helpful program. Evening meetings, with speeches by some of the most eminent Christian leaders, were held in the City Assembly Hall, with audiences of about a thousand. The Sunday afternoon mass-meeting of all the Sunday-schools in the city, was a notable feature, repeated from last year. Besides these great public meetings, there were special conferences for the delegates, and an enlightening exhibit, as well as the regular annual business sessions of the directors of the Japan Sunday-school Union. Altho young, these conventions are already splendidly meeting a deep-felt need.

* * * *

Rev. Henry Loomis, brother-in-law of Dr. Greene, and the well-known agent of the American Bible Society, in his annual report for 1908, says that 5,468 Bibles, 22,436 Gospels and 52,117 Testaments were sold for about 6,000 *yen*. "In spite of various hin lrances, the sale of New Testaments in 1908, was the largest on record. There is an increasing spirit of prayer and expectancy on the part of the Japanese pastors and people, and signs of a deep religious awakening in the near future." We suggest that our readers pray for the realization of this, and that while praying for our own mission work, we include the work of the Bible Societies, so intimately connected with all mission work. See MISSION NEWS, Vol. XII. No. 2. The territory of the Society comprises Eastern and Northern Japan.

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Inauguration Day was celebrated in Sendai by what one of the Japanese papers called "one of the most successful social gatherings ever held" in that city. The American residents gave a banquet to the leading officials and representative citizens, at the Baptist Girls' School. About eighty people were present. The decoration, says the *Kahoku Shimpo*, "was beautiful beyond description, with the stars-and-stripes and the sunrise flags intervened with evergreen and pictures of the new President and Pres. Lincoln." Pictures of Pres. Taft decorated the place-cards. The program opened with a toast to H. I. M. the Emperor, by Dr. DeForest, followed by Gov. Terada's toast to "The new President"; later, the two subjects, "Sendai and Americans" and "Fifty Years of Intercourse between Japan and America" were treated each by a Japanese and an American; and, at the close of the

evening, "*Kimigayo*" and "America" were appropriately sung. The good-will manifested by all on this occasion, was an argument to corroborate Mr. Stick's enthusiastic speech on "*Sendai Nippon Ichi*" (Sendai-Japan's No. 1).

* * * *

Some seven years ago a Japanese lad belonging to a good family in Hokkaidō, went to America with the purpose of earning his way to a university education. He hoped to accomplish his object by this time, but fortune has not smiled on his efforts, and he is not very near his goal yet. Chagrined at his poor success, he ceased to write home, and for five years his parents had lost all trace of him. He resolved not to write again until he had good news to report. When Miss Daughaday started on furlo, the parents earnestly besought her to try to find their son, but they could furnish no information as to his residence, even if living, except that he was supposed to be in California. At Los Angeles she told Miss Harwood about him, and was advised to advertise in the local Japanese papers. He was found, hard at work, for small wages, in a fish-market, but with his pristine purpose of getting an education, in no wise abated. His family are very grateful for being put in touch with him once again. This is not a rare case among young Japanese who go to America, ready to engage in the most menial employment, if necessary to attain a good education.

Personals.

A Boston cable announces Florence Stratton Allchin's departure for Japan.

Mr. and Mrs. W. B. Craw are rejoicing in the fine climate and natural beauty of Honolulu.

Rev. and Mrs. C. B. Olds have moved into their newly repaired Japanese house, at Miyazaki.

Miss E. Crombie, of the Canadian Methodist Mission, Shidzuoka, was a welcome visitor at Kobe last week.

Rev. and Mrs. Jas. H. Dickson, of our Ceylon Mission, visited Kobe and Kyoto, early this month, on their way to America.

Miss Pettee having made a good recovery from typhoid fever, resumed her work at Kobe College, at the beginning of the spring term.

A farewell reception for Miss Torrey, was given at Kobe College, on March 31. She will leave Japan for Germany by way of Siberia, early in May.

Mr. and Mrs. H. S. Wheeler are expected in Japan next month. Mrs. Wheeler (Edith Sophia Sherman Shaw) was a member of our Mission, at Kobe College, from 1899 to 1901.

Miss M. A. Daughaday reached Yokohama, Mch 16, by the *Tenyo Maru*, much younger than when she went on furlo. Until Mission Meeting her headquarters will be Kobe College.

Miss Alice Eliza Harwood, a member of our Mission from 1891 to 1896, at Kumamoto and Matsuyama, is doing excellent work at the Japanese Congregational Mission, in Los Angeles. Members of our Mission who have recently visited there, say that she seems admirably adapted to the position, which she fills with ability and success.

Prof. Jas. Frank Abbott, of Washington University, St. Louis, Mo. is expected to arrive in Japan next July, in charge of a company of young men. Mr. Abbott will be remembered as a teacher of English at Hachiman and at Etajima, who showed great facility in acquiring a knowledge of Chinese ideographs. He became a Christian while in Japan, and was baptized into our Mission Church.

Miss Florence M. Reed, 39 St. Andrew's Rd., Bridport, Eng., for a time employed by our Mission, at Miyazaki, leads a strenuous life as deputy missioner at many missionary meetings in all parts of England. During the past winter, she has been making the British conscience squirm under the harrowing picture she has been giving by pen and voice, of the effects of opium upon Chi-

nese, whom she knew during her life in China.

Prof. G. Ernest Trueman has received his appointment as International Y. M. C. A. Sec'y to Japan. He will leave Japan early in the summer, to enter on a six months' preparatory course of practical work, under the direct supervision of the N. Y. Committee. Mr. Trueman, who is a Canadian Methodist, will doubtless find this arrangement similar eno to a Methodist probation to enable him to amply enjoy it. His marriage to Miss Hocking will take place upon his return; meanwhile, she will continue her work at Kobe College and aid at the Woman's Evangelistic School.

The marriage of Miss Masaji Kamahara to Mr. Genshiro Haseba, of Fusan, on April 5, deprives Kobe College of a valued teacher. Miss Kamahara has been connected with Kobe College for sixteen years, during two of which she held its scholarship at Mills College. During her long and faithful service she has greatly endeared herself to her foreign and native associates, and it is with a sense of personal loss that they part with her. Her many friends wish her God-speed on her journey to Korea, and abundant health and happiness in her new home, with its many opportunities for Christian service.

COMPENSATION.

O lofty hill of childhood's memories,
  Why now so small, so low?
Some striding giant of those early years
  Has crushed thee with a blow.

O palace glade of pillared arch and spire,
  Where is thy former grace?
Some fairy's wand has wrought malici-
  To leave thee commonplace. [ously

King River, couched among thy royal
  No longer potentate; [rocks,—
The magic of a wizard's alchemies
  Has tarnished thine estate.

Bereft am I thus baldly of the world
  I loved the best?
Nay, in the place of fairy-peopled realms
  Springs human interest.

The love of river, hill, and forest glen
  Is dearer than before; [men
The thoughts of God, the lives of noble
Have made my fair earth fairer once
  Than e'er it was of yore. [again

(Miss) Charlotte DeForest.

C. E. Convention.

The seventeenth annual convention of the "Japan Union of Christian Endeavor" was held at the Baikwa Girls' School, Osaka, Apl 1-3. The convention had the advantages of almost perfect weather, and a very satisfactory meeting place. For the assembly room of the school, while at times its seating capacity was severely taxed, did very well for the regular sessions, and the large sewing room, on the second floor, was used as a dining-room. Here a Japanese lunch was served at noon, each day, for 15 *sen*, while the still somewhat primitive grounds of the institution gave opportunity for exercise between the sessions. All this added greatly to the sense of cheer and good fellowship, while the absence of street noises increased the impressiveness of the more solemn meetings.

Sleeping and boarding accommodations were arranged for the men of the delegations, at a hotel opposite the Umeda Station, and the Wilmina School kindly cared for the women.

The convention opened with speeches of welcome and their appropriate replies. In this good work Mr. Ishibashi, M.P. for Osaka, and Dr. Pettee were especially noteworthy, as they put the Japanese and English languages thru their best antics, in order to prove the extent and importance of Christian Endeavor. Dr. Pettee then read a very appropriate note of greeting from Dr. F. E. Clark, which evidently pleased the delegates greatly.

The reception of delegates was a pretty service. They were called out in geographical order, from Sapporo to Nagasaki, and, at this first service, numbered 108, tho the total finally reached 163. When I enquired, later, how many societies were represented at this meeting and how many there were in Japan, Mr. Sawaya said he had it all carefully written in his note-book (!), so any one curious on these points, can probably find satisfaction in the official report of this convention. Many congratulatory telegrams enlivened this opening meeting, and, later, one was received from Formosa.

The three "general conferences," of Monday afternoon, and the two sessions of Friday, were well attended and most interesting. One was impressed by the close and quiet attention of the audience, and the evident desire of the speakers to say something which might be helpful, and not merely occupy the time. The arrangements for the singing were carefully made and well carried out. There were choruses by the Wilmina and Baikwa schools, and the "special music," contributed by foreigners, was received with the most unfeigned delight, tho clapping seemed scarcely the best way of expressing it.

On Friday evening, there was a mass-meeting at the *Ko-kwai-do*, addressed by Hon. Shimada Saburo, M.P. The house was packed and the account of the speech given me, next day, was a "little religion mixed in a large quantity of politics." But Christian Endeavor certainly got a good advertising.

The English Session passed off very successfully. The key-note was struck by Mr. Gleason, when he urged the need of the closest personal relation between ourselves and those whom we desire to influence.

Two very impressive sermons preached during the convention, were, one by Pres. Harada, at the opening session, on the need of power in endeavor, and its source, and the other, at the close of the consecration meeting, by Mr. Kozaki, on love as a motive for endeavor. Both sermons were deeply spiritual in tone, and delivered in an extremely quiet manner, and, as the speakers grew more and more intense, that peculiar hush which denotes strong feeling, and which is so little known in Japan, deepened on the audience to a very marked degree.

At the closing session, the prize banner was awarded to Kyoto, the picture was taken, and Sendai was announced as the place of meeting in 1910. Both Japanese and foreign leaders of this movement declare this convention "the best yet!"

(Miss) Mary Bryant Daniels.

The Imadegawa Work.

The Imadegawa work has had a prosperous year. The little Church, now in its second year, numbers fifty-eight, and is an earnest band, judging by the well attended services, activity in personal work, and its good fellowship one with another.

The prayer-meetings are especially pleasant. A schedule of subjects and leaders is made out semi-annually, by a committee, every member, old and young, man and woman, taking a turn as leader, and Friday evening brings together a large family circle in this one of the Father's places of prayer.

The Sunday-school is growing. A year ago it was divided, all children under public school age being put into the primary department. This has proved a great gain to both departments, and especially to the primary, which now is easily conducted on kindergarten lines. The International Lessons have been given up for the Sunday-school Companion Lessons, for a year's trial; making April the beginning of the Sunday-school year, the children of the main school are provided with the year's leaflets bound. Each child pays for his own book, on the instalment plan, one *sen* and a half a month, and uses it only during the Sunday-school hour. At the end of the year it is his to take home. The lessons are

very simple, so that to use them effectively, much depends upon the teacher's thorough preparation.

On the last Sunday in March the school added a red letter day to its calendar, when its new banner was presented to it in a beautiful service consecrating both the school and the banner to Christ. Fourteen children, each representing a class, gathered about it as the superintendent, unveiling it, presented it to them, and received it singing an appropriate banner song; it was a lovely sight.

A few months ago a banner began to be talked of, in view of the national convention, the first of April. That the children should feel a personal interest in it, it was decided to let them have a share in paying for it. A letter to the parents stated the plan and expressed the hope that the children would help. The response was so cordial that the whole cost was more than covered by their gifts. Also the cost which was comparatively moderate, was made possible by the enthusiastic interest in its construction, on the part of a number of the Imadegawa circle, each one of whom deserves honorable mention for work and time spent on it.

It may not be out of place here to speak of the cordial attitude of the school-teachers of the city towards Sunday-schools, and how it is helping to favor the attendance of the school children. Frequently teachers are reported as instructing their scholars in the moral teachings of Christ, and telling them to obey them as they should those of the great moral teachers of Japan, at the same time telling them to go to Sunday-school where they can get His teaching first hand.

The kindergarten year has passed quietly and pleasantly, and has been the best year yet. March 24, twenty-three children were graduated. Half of the children in the Kindergarten, the past year, were from Christian homes and, with a few exceptions, noticeably superior in the best traits of character, showing careful, prayerful home training.

Two of the little graduates are great-grandchildren of two dear old ladies of the Kobe Church; we proudly called them our "fourth generation Christians."

The children have all grown in ways that have rejoiced the teachers and also their parents, who cannot be too grateful for what the Kindergarten has done for them. The new class has been fully made up and we look forward to another year with these little ones, in pleasurable anticipation, happy and grateful that our lines have fallen in such pleasant places.

(Mrs.) Florence H. Learned.

As Others See Us.

I have been asked to give some of my impressions of America. This is not so humorous as it looks, as I found upon arrival there that my view-point was far more Japanese than American. The high buildings, rushing trolleys, automobiles flashing around corners, frightened me, and the quick, vigorous speech, with a tendency to interrupt others, even on the part of otherwise polite people, was exciting. But these things soon became old. An esthetic wave seems to have swept across the continent. Everywhere the beauty of the cities, their parks, driveways, public buildings, artistic homes equipped with the latest appliances for comfort and convenience, are things to be greatly admired. But I thought I detected a very worldly atmosphere, that spiritual growth had not kept pace with great intellectual advance, that people seemed to be so satisfied with material progress and comfort as to aspire but little, if at all, after the highest good. On Sundays the great churches seemed to be but partially filled, while excursion-trains and boats overflowed, and the streets were fuller of automobiles than at other times. I read of a grand, private, social function which had cost $40,000 and I asked myself, because of this seeming mad rush after pleasure and display, "Is the country going to the dogs?" Just here I learned another

lesson in the unwisdom of judging from surface indications, and on insufficient data. We accuse the "planet pilgrims," who pass thru Japan, of this, but is it not the weakness of all persons, and everywhere? After a while I got to the heart of things, then pessimism gave way to a most pronounced optimism. How wonderfully the church is rising to her opportunity! Missions for Italians, Japanese, Chinese and other strangers within the gates! Newer and better methods of work for young children, the insane, prisoners and degenerates! It would seem as if the church were saying now, as never before, "Know ye not that I must be about my Father's business?" And that business, the bringing in of the Kingdom of Christ, is touching all phases of life, and aims to save the *whole man*, spiritual, mental, and physical. In regard to the Emmanuel movement, some one has very tersely expressed it thus: The Church has begun to realize that men have bodies as well as souls, and the medical profession, that men have souls as well as bodies. And in regard to the great awakening on the part of the Church, on the burning question of temperance, she sees it her duty to "make the crooked things straight," and "to prepare a highway for the coming of the King"—and is saying to society that, on this subject and all others, it must be made "as easy as possible to do right, and as difficult as possible to do wrong" —in other words, *protect* the young, the weak, and the ignorant. I found, in the great cities, where, on the surface, there appears so much worldliness and wickedness, that God has "much people," and they are *at work*.

And now for impressions of Japan. I returned by a palatial Japanese steamer, driven by oil, with a fine library, pianos, phonographs, and wireless telegraphy. I have been attending a series of school commencements, and the progress made on all lines is simply astounding. In the churches the services are reverent and well attended, and the sermons have the true, evangelistic ring.

The cosmopolitan character of the ports can be understood by meeting many different nationalities on the streets, and seeing English signs before Japanese shops, bearing such legends as "Boston Cream Cakes," "Best Siberian Butter," etc. As I paid my *jinrikisha* man to-day he said in English, "Thank you," while a nearby, tiny, Japanese maiden was at play with a flaxen-haired, blue-eyed French doll tied on her back.

Banzai America! *Banzai* Japan!

(Miss) Mary Adelaide Daughaday.

Matsuyama,

March 31, 1909.

Dear Mr. Editor:—

Here at Matsuyama for the past few weeks we have had Prince Ito "in our midst,"—if that is a proper description of suburban Dogo, where he has been making his headquarters in the hot-springs. And judging from some of the stories of those who have sojourned in Korea, a good bath and lots of it, is a most acceptable, if not necessary, part of the program after returning to Japan from there.

We have tried to get Mr. Furuya, the Prince's private secretary, to tell in public some of the interesting things he has been saying in private, about social and religious and Christian conditions there, of which he has an unlimited fund; but so far he has not seen his way clear to do so.

It was a surprise as well, of course, as a great pleasure, to have two pieces of our work here "recognized" by the Government as essentially models of philanthropic work, and both the Night School and the Factory Girls' Home are rejoicing quite as much over the recognition as over the 250 *yen* and 200 *yen* that came to their respective coffers. While, of course, we are sure that the Home Department showed most excellent taste in its selection, and great good sense, yet, like Mr. Weller, we "didn't think they 'd ha' done it." The Home has at once

responded to this mark of approval, and is now enlarging one of its buildings to the extent of accommodating twelve more girls from the factory. The scope and influence of Mr. Omoto's work have been much enlarged by this recognition. And in both these institutions an active Christian spirit is prevailing to-day as never before. In the last few months eleven young men of the Night School, and a number of the girls of the Home have united with the church.

During the winter I have been carrying on several Bible classes, especially for the students. One of the most interesting of these was the one for Normal School boys, with an enrollment of over twenty. It was a great gratification to have two of this class unite with Komachi church on a recent Sunday. I believe too much can not be done to give the Christian teaching and spirit to these young men who are soon to become teachers and leaders in the community.

I spent a couple of weeks among the outstations recently, and found things being well cared for by the local workers, who are getting at things with enthusiasm and success. At Saijo, where fourteen were received to the church at the November communion, there are a good number of candidates, who will be received at the time of the Shikoku Woman's Meeting, to be held there in April (9-11). With Mr. Agata I held several interesting meetings there and at Komatsu, one being for *Chu-gakko* students especially, at which fully one hundred were present. One interesting feature of this, was that the school principal not only gave permission to the students in the dormitory to attend, but particularly urged their going.

At Marugame I found Mr. Aono pegging away with his usual optimism, one of the results of which was a company of five candidates for baptism, two of whom were *Chu-gakko* seniors. There is no doubt that this is a very difficult and discouraging place for work. One of our former workers here, after butting his head against the wall for a long time without making any impression apparently on anything but his head, finally pulled away, declaring that the place was under the curse of God; and if God had cast it off, there was no use of his trying to do what God could not. In conversation with the principal of the *Chu-gakko*, who came here from Nagasaki last fall, he said that the moral atmosphere of this place was about the worst he had come across in his experience, and was a very bad place for properly training young men. And he was outspoken in his attributing of this condition to the presence near by, at Kotohira, of the great (and original) shrine of "Kompira." Here flock, during the year, something like a million pilgrims from all parts of the Empire; and something of the depth of their religious devotion may be gauged from the fact that for their accommodation, not only a great area of the town of Kotohira itself is devoted to *Yoshiwara* purposes, but that this institution reaches out its unholy and noisome tentacles into all the surrounding towns, whereever these "religious pilgrims" are likely to have to stop. One result is that Marugame has, at each end of town, a large area devoted to this vicious purpose; with the further result that the moral atmosphere of the place is surcharged with elements of impurity which militate against school discipline and make church work go slow. It is to Mr. Aono's everlasting credit that he has held on so long and succeeded as well as he has.

Miss Parmelee, who has been quite ill since early March, is now on the up grade, I am glad to be able to report. Miss Wainwright has kindly come to be with her; and while she would be welcomed here at any time, she was doubly so at this time of need.

Well, there are a lot of other things that might be said,—about the weather, politics, the Shikoku Railway that is promised in another ten years, and such items; but I fear you would not think them "fit to print."

Hoping this may not be "tu mutch," I remain,

Very sincerely yours,

H. B. NEWELL.

Recent Development in Otaru.

Recent history in Otaru Church may be said to have begun with the final determination of the Christians to replace their little chapel with a more commodious building—so far as possible at their own expense. The building, on which work was begun last May, in the hands of a Christian carpenter backed by cheerful givers, became an unusually attractive one—on the inside.

The impressive dedication in August was followed within a month, by *shuchu dendo* (concentration evangelism), when there were nineteen new members added.

Certain events at that time precipitated the unrest, for several months previously felt among the members, and, to the regret of some of us, the pastor who had served the church faithfully for three or four years, felt obliged to withdraw. It was with deep forebodings that we saw him go. We feared dissention, and the inactivity of a long interregnum.

As it turned out, however, though not wholly agreeing with regard to the virtual dismissal, the brethren did agree on the necessity of preserving the church's future, and those who had been most prominent in the matter, seem to have demonstrated the integrity, if not the wisdom of their course, by the splendid way in which they took up the duties of the pastor. For the preaching and the care of the Sunday-school, they asked the writer to be responsible, and for so much of the calling as was possible. At their request, too, two evenings a week were given to special meetings, besides the Bible-classes after the Wednesday prayer meetings. One of the Bible-classes was in the care of a deacon and some times one of the deacons preached Sunday night.

To our relief, it was very early settled that we were to be able to get a new pastor soon, and a very desirable man at that, in Mr. Yahachi Horie, who had recently returned from a long sojourn for study, in America. His pastorate could not begin, to be sure, for some months, but he was surely coming and all the church people at once set about getting the church spirit and routine in a model condition for him to take up work.

Shuchu dendo had not exhausted the supply of new members available. The November communion saw two, and the January one, six, ready to confess Christ, while there were six more awaiting the March communion when the pastor arrived, and still several are intending to present themselves in May. All this growth was of the healthy and gratifying kind, that comes from faithful lay service—service rendered, too, just at that so-called impossible time when the old year is passing and the business of the new year has to be started. It was a common expression in the church, in indicating a member of the congregation, to say: "So-and-so's inquirer, you know." Again and again such an inquirer was conducted out to the missionary's house, or the missionary was telephoned down to meet a group of them in the city.

During the time of interregnum came the annual church meeting, with its reports and estimates The reports included a statement that the church had a little more than doubled during 1908 (not including those who were propounded for membership at the January communion).

The estimates, while calling for over fifty per cent increase in outlay, contemplated a greater reduction of mission aid than the station had suggested. After their adoption, a vote was passed at the suggestion of Japanese members, asking the station to co-operate with them in opening a new preaching place, in a large and neglected quarter of the city, toward which the church would make a small cash contribution with the hope that the station would turn to that the aid re-

leased. This plan is being carried out with enthusiasm on the part of all, and will soon be in working order.

On January twenty-fourth, Mr. and Mrs. Horie arrived almost straight from the warmth of Nagasaki, to find the thermometer uncomfortably near zero. The cordiality of the welcome accorded them was evinced not only by the crowd at the station, but by the many thoughtful attentions to their physical welfare, and by the way the new pastor was hurried to work. Every one began at once to introduce him to inquirers or to guide him to the homes of members.

Mr. Horie had not been here many days before it was the general opinion, that the pleasure of anticipating a first-class man had been surpassed in the realization. His preaching is thoughtful and sympathetic, its aim, like that of his daily life, clearly being to make Christ an attractive and saving reality. His hope is to have done by "lay members" everything they can fitly do. He finds the church already prepared to accept that idea.

SAMUEL C. BARTLETT.

Woman's Work at Sendai.

The other day I had a lunch party for nine young graduates of the *Chugakko*, members of Y. M. C. A. and also members of my Bible class. For souvenir cards we gave type-written bits of paper, containing extracts about Abraham Lincoln, selecting such sentences as we thought would prove helpful and stimulating. We had them read aloud, the meaning explained and other things about Lincoln told. After games and some hymn-singing they went home. I have found that a little supper for the *Koto-gakko* graduates has been a helpful way to get acquinted, and of assistance in keeping up the Bible-class spirit and association; therefore I tried it for these men.

I am just beginning to realize in several ways, the benefit of a class round-robin-letter, which I started in the middle of January, around a band of young women, who used, for many years, to come to a Saturday afternoon Bible class. (They are all young wives or mothers, and their homes are scattered over the country, from Aomori to Formosa.) We began the letter when three of the old girls were here to lunch, and it has just got round once; two members living in Sendai and I have started it again on its rounds, and I hope it will continue to be as useful as it seems to have been so far. In a former article I told about the Bible class taught by a telegraph C. E. man,—a class for students in the telegraph school, for which I loan my rooms every Saturday evening. Last week I went in to do my part at teaching hymn singing, before the regular class began, expecting to see 15 or 20 boys there; but to my amazement there were fully sixty, mostly standing round waiting for seats. While some were those who have just finished their six months course of study, in Sendai, the most were new ones just beginning their course. The teacher told me, with pleasure, that all those who had been coming to his class, had bought Bibles, preparatory to going to their distant homes. We mean to try to keep up an occasional correspondence with these boys. I was interested to hear, a month or so ago, that the Dept. of Communications had sent round a message to the post-offices, asking if anything were being done for *haitatsunin* (carriers) and telephone girls. I was told that the only place in *Tohoku* which had braced up to do something, after hearing this, was a city about 20 *ri* from here, where the head of the post-office had arranged with a Buddhist priest to come regularly to teach in the rest-intervals at the office. I think this question, sent round from such a source, was significant, and that probably people in the post and telegraph-offices, thru the country, will be more open to effort than formerly. A week or two before the approach of the "Universal Day of

Prayer for Students," we sent out between 50 and 60 postals, to students and teacher-friends, calling attention to the fact of the approach of the day, and giving an extract from the end of the "Prayer Call," on the "boundless possibilities of united prayer." Also at the end of the classes, for a week or two before that day, we prayed for those who would be making plans for its observance. We also tried to have two or three extra meetings near that date, following the suggestion made to that effect in the "Prayer Call." In one of these meetings Dr. DeForest was invited to speak and since that time, that school Y. M. C. A. has added 18 new members to 13 former ones. At another meeting Dr. Capen spoke, and his short speech impressed the college boys very much. From time to time, since then, we have been receiving letters or messages in answer to some of the postals. The other day I had an interesting call from a Christian teacher of Aizu *Chu-gakko*, who told me that our postals were the first they knew about the Prayer Day, and that they had a special meeting in one of the Aizu churches, which was attended by many students.

(Miss) Annie Hammond Bradshaw.

Okayama Occurrences.

Mr. R. Mike, who shared, with two other bedridden invalids, the unique distinction of being the most widely known and influential members of Christian Japan's shut-in fraternity, was relieved of his sufferings and, we may believe, given a blessed entrance into the higher chamber of peace and fellowship and service, on March seventh, at the age of thirty one. Crippled by paralysis during the last six years of his life to such an extent that he was almost rigid and had to be assisted even in eating or changing his position in bed, he became an earnest Christian, and for five years devoted himself to the winning of students to a belief in Christian teachings and a practice of their precepts. Not having the use of his hands, he taught himself to write by holding the brush in his mouth, and was able thus to prepare hundreds of postal cards or letters which were sent to young men who had been members of the Y. M. C. A. organized in his sickroom, and at which the Bible was taught in turn by Mr. Bennett, the writer and a Japanese evangelist. The memory of his brave and patient endurance of physical suffering, coupled with his devotion to the spiritual welfare of his student friends will long abide in this region a potent influence for good.

In the death of Dr. Suguri at the age of thirty-two, Okayama church and city have lost a man whom they could ill spare from their force of influential and helpful workers. He has been for several years past, a warm friend of Miss Adams and her work for the very poor, at Hanabatake. The building of the free hospital for in-patients, was largely owing to his iniative and sympathy. Kindness to the needy was the keynote of his life, especially since he became a Christian. One of his last words was "We must learn to love everybody and try to help them." This was addrest to his mother-in-law of whom he was passionately fond, remarkably so for a Japanese. The funeral, one of the largest seen recently in Okayama and which was held in the *Kumi-ai* church, was attended by hundreds of non-Christians, mainly young men, and was a very impressive service, the appropriate subject of Pastor Abe's appreciative address being Christian love.

In connection with the third annual meeting of the Okayama branch of the Japan Red Cross Society, H. I. H. Prince Kanin, the Honorary President of the national organization, spent two days in this city recently, and was accorded a tremendous ovation. In addition to the park where the Red Cross meeting was held, and the castle from whose topmost story a fine view of the city is attainable, the only place which the Prince took time to visit was Okaya-

ma Orphanage. One of the cottages in the girls' compound, was specially cleaned and made ready for his reception, the children marcht and counter marcht before it, and sang to His Highness, after making a low bow of homage. The Prince manifested deep interest in all he saw and was told, exprest himself as greatly pleased with the good work of the institution, and left a substantial proof of his desire to help forward its interests. In the regrettable absence of superintendent Ishii who is still detained on the Orphanage farm in Hyuga, the duty of serving as chief host fell to Dr. S. Suga, head of Okayama Medical College and a leading member of the Orphanage Board of Trustees. The whole ceremony which, as was to be expected, was quite formal, past off without a break of any sort, the children, as well as their elders, conducting themselves most admirably. They will long remember the occasion.

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